Lord for to-morrow and its needs
I do not pray;
Keep me, my God, from stain of dia
Just for to-day. Let me both diligently work
And duly pray;
Let me be kind in word and deed,
Just for to-day. Let me be slow to do my will,
Prompt to obey;
Help me to mortify my flesh,
Just for to-day. Let me no wrong or idle word
Untbinking say;
set thou a seal upon my lips,
Just for to-day. Let me in season, Lord, be grave in season gay; Let me be faithful to thy grace, Just for to-day. And if to-day my life
Should ebb away,
Give me thy sacraments divine,
Sweet Lord, to-day. in purgatory's cleansing fires
Brief be my stay;
Oh, bid me, if to-day I die,
Come home to-day. But keep me, guide me, love me, Lord, Just for to-day.

MIDDLEMAS'S EXPERIMENT.

I propose to relate with as little circumlocution be possible a suggestive chapter in the career of the Rev. Matthew Middlemas, some time pastor of the Jones Brown Memorial Church at South Enderby. Graduating in the class of 1876 in one of our Eastern colleges, Middlemas immediately entered a theological seminary, and the fall of 1880 found him a licensed minister. Soon afterward the South Enderby Church, whose pulpit was then vacant, invited him to preach, and call which he accepted was the result. It was not surprising that he received this call, although the church was one of the strongest in that prishing city. For Middlemas was a young fellow of the first order. His was a large, unselfish soul, a vigorous mind, a body as sound as a coin fresh from the mint. After preaching two years at South Enderby he took an inventory. He found that his congregation had increased in ound numbers from 650 to 800, while the membership, as appeared from the church records, had advanced from 310 to 869. His people were greatly pleased. They saw in these figures s confirmation of their wisdom in calling Middlemas rather than any other of the many candidates to whom they had listened. They were convinced that it was a clear case of the survival of the fittest. Accordingly to attest their grati-Scation they tendered him a reception in the ecture-room of the church and raised his salary. He absolutely declined both the reception and the five hundred dollar advance. Naturally the church was greatly surprised. But the truth is that Middlemas was by no means as well pleased with the outcome of his labors in South Enderby as they were. When one of his deacons for whom he had come to have a great liking pallied him on his refusal either to be received or to have his income pleasantly meddled with, he frankly confessed that he was discouraged. "Discouraged!" exclaimed the astonished dea-

on; "what nonsense. Why, dominic, you must have the dyspepsia! Figures don't lie. statistics you gave us in your anniversary sermon prove conclusively that our church is greatly prospering under your ministrations. If you'd been doing your est, as I'm sure you have, and had nothing to show for it, even then 'twould be your duty to be resigned. But since you've been rewarded with the tangible fruits of success, to complainwell, you've either been eating too much lobster hate at night or you ought to be ashamed of

Middlemas smiled, stared hard into vacancy moment with eyes that were not at all suggestive late lobster or shame, and then replied "Yes, I admit, Baxter, that those anniversary figures were gratifying, as such figures go. But the uble with them is that they fail to tell the whole truth. They prove too much. How great impression for good has our church under

You may reply that the one includes the other. l earnestly wish it did, but the facts that confront me are stubborn things."

What facts, dominie?"

"Well, there are more liquor saloons in South gambling hells and worse resorts. know what I am talking about, for I've been interviewing the Chief of olice. I learn from equally good authority that the bribery of voters at our ocal elections was never as general nor as paper was read a few evenings since before the inicipal Reform Club showing the disgraceful condition of the houses and streets of South re open on Sunday, although the law says all of them shall be shut. Still other grog shops are in full blast that have no license. I went into one of our leading shops the other day to by work that that has no sectar order some new shirts, and had the conviction inquired Brother Patterson. ferced upen me, from the price asked for what the clerk called our leading make of shirts, "The Tip-Top,' that one of the departments of the great house was devoted to the nefarious iness of starving sewing wemen. You must those anniversary statistics. The balance not in my favor. The devil is rather more han holding his own in South Enderby, and I for one am covered with shame and confusion of face as I think of it. Not any reception nor increase of salary for me, if you please."

There was an awkward pause. Then Bexter with a view to reassuring his pastor ventured to quote, "When we have done all we are

profitable servants."
"Yes," assented Middlemas, with a quizzical expression in his eyes, "but the fact that one proved to be an unprofitable servant is not to be regarded as prima facie evidence that he

which they have some aptitude, entrench themselves behind the assertion that the world is to be saved by the foolishness of preaching, and that consequences are to be left to the Almighty. Such phrases are convenient refuges for dullards and drones. I have been a minister here for two years. I find that in that time the town although growing in wealth and culture, has retrograded morally. I cannot ignore that fact; I owe it to my church, to myself, and above all to the good cause, to look it squarely in the face. It is not for me to judge the other twenty ministers of South Enderby lest I be judged twenty times in return. But it is for to give a strict account to myself of my own stewardship. If the light that streams from my pulpit is darkness it cannot too soon be put out. I've made up my mind to resign."

"Now, my dear Middlemas," exclaimed Baxter, springing to his feet, "let me entreat you not

to do anything so ill-advised."
"It is useless to try and dissuade me, my dear Deacon," Middlemas went on with a resolute shake of his head. "I must look at my own duty through my own eyes. I'm not going to abanden my work, for I cannot bring myself to believe that God did not call me to serve Him by striving directly for the Christianizing of the world. Neither have I decided to leave South Enderby. What I do propose to do I'll let you know shortly when I get my scheme fully ma-

The evening of the day on which he had this conversation with Deacon Baxter, Matthew Middlemas formally laid down his pastorate. His people were dumbfounded. What added to their amazement was the statement appended to his letter of resignation that it was not unlikely that in another capacity he would continue to labor in South Enderby. The church, which had an inkling of what he proposed to do and which really loved him, replied that it was so theroughly convinced that he was doing a good work where he was that it must decline to accept his resignation. It suggested that if he would retain the pastorate and take such a leave of absence as he desired for any special work, they would be glad to give him an assistant. Their proposal did not quite meet Mr. Middlemas's views, but he assented to it. That done, he addressed a courteous note to each one of his twenty ministerial brothren of the town inviting them to meet at his house that day week to consider a plan of co-operative Christian work on which, as he stated, he greatly desired to take their judgment. One of the number declined outright for reasons which seemed to himalthough not to Middlemas-good and sufficient. The rest accepted. On the night of the conference he ushered such of them as smoked into his front parlor, where a box of cigars awaited them; to the other two he gave seats in his back parlor; he himself took a chair commanding both rooms. When all had arrived and the compliments of the season had been exchanged, Mr. Middlemas quite informally proceeded to outline for them about as he had for

he went on something like this;
"I realize that I'm addressing the generals

in command of the South Enderby division of the army of the Lord. South Enderby is not a great strategic point; it is not a moral Gibcaltar nor a moral pass of Thermop nor any-thing of that important sort. And, nevertheless, it is no mean city, and of course it behooves us to render this division of our army as efficient as possible. It is clear, however, from the facts which I have submitted relating to the moral condition of the city, that our forces have of late been overmatched by the South Enderby division of the army of Satan. I'm at a loss to determine why this should be so. It may be that the great Captain for some wise but inscrutable purpose intended that for the present we should be overmatched. On the other hand it may beand this, I take it, you will regard as the more likely supposition-that we're not handling our own forces as skilfully as we might. Why not? Even the charge at Balaclava was criticised as being "magnificent but not war." Now, assuming my conjecture to be trustworthy, I've En, leadership made on the life of this town? ventured to invite you to meet me to consider and chess rooms and other comforts attached. These counter attractions aided by judicious temprofit us as a religious organization if we increase in numbers if there is no corresponding increase the grand army much more efficient. The plan sectarian movements are concerned with the strength that follows union. It is a plan that at least has the merit of simplicity. We represent between us twenty churches. South Enderby is divided into twenty wards of about equal This accomplished, the following circular was Enderby than when I came here. So there are size. That's a ward apiece for each church. Of mailed to them all; these twenty wards—so the head of our detective force informs me—ten are to be regarded as reforce informs me-ten are to be regarded as reforce informs me—ten are to be regarded as reputable, five as a little off color, and five as positively bad. Now I propose that each church be held to a strict account to all the others for the moral health of one-half of a reputable the moral health of one-half of a reputable and one. melessly open as it has been of late. A the moral health of one-half of a reputable ward, one-fourth of an off-color ward, and onefourth of a bad ward. In that way we can thoroughly supervise the entire city in such a manner that the burdens of all the churches shall be equal."

"I presume I know, but will you please tell me, Brother Middlemas, precisely what you mean by work that that has no sectarian significance,"

"I mean such work as temperance reform, tenement house reform, Sunday closing reform, sewing girls' wages reform, the phase of political reform that looks to the purity of the ballotbox and the suppression of bribery. You and I, Brother Patterson, do not see eye to eye in regard to the efficacy of sprinkling infants, so that when it comes to denominational work, proselyting work, we could not well co-operate. But the trip-Top lived in Ward Four in unspeakations are representatively advertising that he was selling the Tip-Top shirt at prices that defled competition. The price for the Tip-Top did defy competition; it also defied the wretched women who made the shirts to keep the breath in their bodies—to say nothing about living—unless they toiled sixteen full hours a day. Most of the women employed on the Tip-Top lived in Ward Four in unspeakations. certainly we could hitch teams to promote the reforms I have specified. And what crying need there is for hitching teams! Why, this town of ours is not nearly so well organized to fight the devil as the fire department is to fight fire. Its chief engineer said to me not long ago, with a glow of pride in his eyes, 'We've got things in healthy and fairly comfortable. How to redress glow of pride in his eyes. We've got things in such bully shape that it's a cold day when we difficult. The manufacturer of the Tip-Top shirt difficult. don't put out a fire before it's made much headway.' I wish our churches, which might also be regarded as prima facie evidence that he be called—begging your pardon, Simmons (Simmons done all I'm very far from claiming in mons was pastor of the Un versalist Church) retrospect that I've done anything worth a fire department, could quench the fires of evil before they made much headway."

"Middlemas, do you think your scheme is

sometimes when I go about our city and observe the wickedness, the misery, the poverty, the selfishness, that abound, I feel like tying a piece of crare upon the handle of every church door and oppending this notice. In '188,- of the year of cur Lord, this church of our Lord, being without works, died. May the Lord have mercy on it.' I am more and more convinced every day that the work in which we are engaged. although incomparably the greatest which can command human activities, is worse organized than any other work that is being done in South than any other work that is being done in South Enderby. I've already referred to the fire department; take another instance. The other day I called on the president of one of our insurance companies at his office. I noticed back of him on great shelves a large number of what looked like great atlases, and ventured to ask him what they were. He explained that they were books showing by maps all the property on all the streets of South Enderby, and that by referring to them the company could judge of referring to them the company could judge of the nature of the risk which it would be called upon to assume whenever any new insurance was offered it. Suppose we had some scheme of Christian work in operation which equalied that for thoroughness; don't you think, brethren, that we could pray 'Thy Kingdom come' with livelier

"I favor your scheme," remarked Brother Ballagh. "But how are we going to find time to put it in practice? If we undertake it and it fizzles out the laugh will not be on the churches but on us ministers. Now I for one, what with preparing two sermons a week, conducting a Wednesday evening service, attending to pastora visitation, officiating at marriages and funerals, and explaining to agents that I have on hand all the maps of Palestine that I really yearn for-I say that with all this burden already on my shoulders I hardly feel equal to assuming any shoulders I hardly feel equal to assuming any other. The spirit is willing, Middlemas, and the fiesh is pretty firm, but there are only twenty-

four hours in a day."
"I have thought of that," said Middlemas "I have thought of that," said Middle." but as I look at it what you regard as an objection to the scheme is one of its good features. For see, If it is to be carried out we ministers have got to be greatly assisted by the members of our churches. That will be an excellent tonic that it is there is a tendency in our of our churches. That will be an excellent tonic for them. As it is, there is a tendency in our churches toward delegated plety; the minister single handed or with merely a handful of helpers i expected to bring forth works meet for the faith of the entire congregation. Let this scheme be put in force and the pews as well as the multiple will be compalled to best the thouselves. the pulpits will be compelled to bestir themselves. The result must necessarily be a marked increase of Christian vigor, the Christian muscles of th of Christian vigor, the Christian muscles of the town will be developed along with the physical muscles that swell in the gymnasiums. As for us ministers, if we find we are overworked under the new system, why, we can preach one sermon a day instead of two, and profitably devote the other service to prayer, praise and an informal intervalence of Christian hones and experiences." interchange of Christian hopes and experiences.

The discussion in regard to the scheme con-tinued until a late hour, and Middlemas succeeded before the company separated in inspiring all his brethren with something of his own enthusiasm. And when he told them that he had resigned his charge with a view to taking the general super-vision of the work and was prepared to be the servant-their general utility man as he expressed it-of them all, they unanimously agreed to give Baxter his reasons for leaving his pulpit. Then

So it happened that Matthew Middlemas's experiment came to be tried in South Enderby. What was the result? Well, the millen um was not brought in, the devil was not driven out, bells on the South Enderby horses did not bear the inscription Holiness to the Lord.' Nevertheless before the new scheme had been in operation a month it was evident that a moral revolution was in progress in the town. Laquor dealers who had laughed at or defied or made terms with the police found that they could not stand up against the Christian Union. They saw that to fight it was too big a contract since it meant to fight it was too big a contract since it meant fighting not some one church, but the aroused Christian sentiment of the entire community. And so liquor compromised. The saloons that were selling without a license were compelled to close; such a pressure was brought to bear from all sides on the Excise Commissioners that from all sides on the Excise Commissioners that they revoked the licenses of the worst of the others; the Sunday closing law was strictly en-forced. Realizing that where whiskey abounds liquors that cheer without inebriating should much more abound, the Union at half a dozen prominent points in the worst wards secured lots whereon they erected coffee houses with reading out of business and served to prevent the opening of new ones. The gamblers fared still worse. The fact that the Union thoroughly covered the entire city made it inevitable that the haunts

accredited agents that you have a fare bank in operation at No. —— street in violation of the law and in disregard of the public morals. If within three days your place is not closed you will be promptly proceeded against by the Union, which has on its side public sentiment, law, the best legal talent in the State and abundant resources. Yours,

THE SOUTH ENDERRY CHRISTIAN UNION,

DET MATTHEW MIDDLEMAS.

Per MATTHEW MIDDLEMAS.

This did the business. The gamblers, saying they would never retreat, retreated. The Union found a more formidable foe in the proprietor of one of the great dry goods houses of South Enderby. This enterprising merchant was extenble tenement houses. The churches that were responsible for Ward Four reported the houses to the Union and the Union made such an urgent appeal to the Board of Health and raised such a storm of popular indignation through the public journals and public meetings that the offending stood well in the community, gave liberally to charitable objects, and was regarded as "one of our leading citizens." After debating his case for some time the Union appointed a committee mentioning.**

Department of the control of the con of twenty, one from each of its component parts, to wait upon and respectfully remonstrate with

Enderby journals; "To the Public; In order to place the justly popular Tlp-Tep shirt at a price to suit the times, at the solicitation of many oustomers I have raised the price from 69 to 89 cents. Those who feel that they cannot conscientiously afford to buy at the list mentioned figure will be charged 99 cents and no questions asked. A fresh supply received this morning. First counter southwest of the right door."

So, too, arguing that since the churches enjoyed the protection of the city's laws the city was entitled to the salutary influence of the churches, the Union went into politics—into politics of the non-partisan sort. It had long been said to the shame of South Enderby that no person arrested for bribing voters or for repeating or for tampering with the ballot box at one of her elections had ever been punished. The Union validative throw itself into this breach and sucvaliantly threw itself into this breach and succeeded after a long series of persistent efforts in effecting radical political reforms. It induced candidates for the leading local offices to pledge themselves openly not to obtain any vote by purchase; at every election it had its own resolute watchers at the polls; it offered a large reward for the detection of persons offering or receiving money for votes; it annually prepared and widely circulated a pamphlet showing the record of each South Enderby alderman on measures affecting the city; it preached as occasion demanded the duty of rendering unto Cæsar the things that are Cæsar's. And so with an ever increasing thoroughness and efficiency the Union pursued its work. Of course mistakes were made. Too much was attempted here, there was zeal without knowledge there, the right after charging up all the defects what a mag-nificent balance there was on the side of spiritual progress! The experiment accomplished wonders for South Enderby. Hard-headed men talked about it on 'Change, at the clubs, in the horse cars. They said to one another that the Union meant business, that it was plain to see that the South Enderby churches were composed not so much of professing but practising Christians, practising week days what they professed on The poor, the forlorn, the sorrowing he Union. To them it was a helping hand, a tender heart, sympathy, cheer, the golden rule incarnate and ever active. Nor need it be added that the reflex influence of the Union upon the churches themselves was great and glorious. The winter following the summer when the scheme was first put in operation a religious awakening took place for which there was no parallel in the history of South Enderby. It was as though the day of Pente-cost had come again. Thousands enrolled themselves under the banner of Christ. What was the cause of this great, this unprecedented awakening? It was Matthew Middlemas's experiment. Even as men are led to look from Nature up to Nature's God, South Enderby was led to look from the work of the Union up to the Divine Inspiration of the Union. Men and women who had never been inside of a church and who took no interest in their souls were led to asl: Why does this Union take the lead in all movements which are calculated to advance the permanent weil being of this town? Why do the needy find it an ever present help in time of trouble? Why is it strength for the weak-hearted, a shield for the oppressed, the unrelent-ing foe only of evil? And when these questions were put to them the members of the Union

returned every man the same answer. They pointed to the motto of the Union, "The love of Christ constrains us." And thus irresistibly they commended the aster to those who were without His fold.

Matthew Middlemas's experiment has now been in operation five years. Long ago it ceased to be an experiment and came to be recognized as the leading promoter of South Enderby's weal. Sin in all its manifold forms is fought as manfully and successfully as the fire department meets its obligations to the community. The churches are as well informed in regard to the character and extent of their risks in every section of the city as the insurance companies are in regard to theirs.

It is understood that Matthew Middlemas It is understood the experiment.

RICHARD SCUDDER.

WHY AM I A HEATHEN?

WONG CHIN FOO'S IDEAS ABOUT CHRISTIAN-

ITY. From The North American Review for August. The main element of all religion is the moral code controlling and regulating the relations and acts of individuals toward "God, neighbor and soil"; and this intelligent "heathenism" was taught thousands of years before Christianity existed or Jewry borrowed it ricathenism has not lost or lessened it since.

Born and raised a heathen, I learned and practised its moral and religious code; and acting there-

and had died of yellow fever, contracted from a deserted fellow being stricken with the disease whem no Christian would nurse. I was unmercifully consigned to bell's evertasting fire, simply because I had not heard of the glorious saving power of the Lord Jesus, or because the construction of my mind would not permit me to believe in the peculiar redeeming power of Caristi But then it was goulty insinusted: "On, no! You heathen who have not heard of Christ will not be punished quite so severely when you die as those who heard the gospel and believed it not,"

The more I read the Bible the more atraid I was to become a Christian. The idea of coming into daily or hourly contact with cold-blooded murderers, cutthroats and other human securges, who had had but a few moments of repentance before reaming around heaven, was abborrent. And suppose to this hords of shrewd, "civilized" criminals should be added the funatic thugs of India, the pirates of Chins, the slavers, the cannibals, et al. Woll, this was enough to shock and dismay any mild, decent soul not schooled in eccentric Christianity. So, too, arguing that since the churches enjoyed

was enough to shock and dismay any mild, decent soul not schooled in eccentric Christianity.

It is not only because I want to be honest and to be sure of a heavenly home, that I choose to sign myself "Your Heathen," but because I want to be as happy as I can in order to live longer; and I believe I can live longer here by boing sincore and practical in my faith.

In the first place, my faith does not teach me prodestination, nor that my life is what the gods hath long foreordained, but it is what i make it myself; and naturally much of this depends on the way I live. Unlike Christianity, "our" Church is not eager for converts; but, like Free Masoury, we think our religious doctrine strong enough to attract the seelers after light and truth to offer themselves without urging or proselytizing efforts. It pre-eminently teaches me to mind my own business, to be contented with what I have, to possess a mind that is trainguil and a body at case at all times—in a word it says: "whatsoever ye would not that others should do unto you, do ye not even so unto them." We believe that if we are not able to do anybody any good, we should do nothing at all to harm them. This is better than the restless Christian doctrine of ceaseless action. Idicness is no wrong when actious fail to bring forth fruits of merit. It is these fruitless trials of one thing and another that produce so much trouble and misery in Christian society.

We heathen believe in the happiness of a common humanity, while the Christian's only practical belief appears to be money-making (golden-call worshipping); and there is more money to be made by being "in this swim" as a Christian than by being a heathen. Even a Christian preacher makes more money in one your than a heathen banker in two. I do not blame them for their money-making my being the even and there money-making workers they peach! And yet it is policy to be apparently in carriest; in fact, some are in real carnest rather from force of habit than otherwise—like a Bowery auctionser, who, to make t

redulous by making the "pews" believe what the "pulpit" does not?

Nor do we heathen believe in a machine way of doing good. If we find a man starving in the streets we do not wait until we find the Overseer of the Poor, nor for the unwincking of other civilized red tape before relieving the man's hunger. If a heathen sees a man fall from a tree-top and seriously injure himself, he does not first run to a hospital for an ambulance, nor does the ambulance-man first want to know what precinct the injured man belongs to but firthwith he is cared for and taken to the nearest shelter for other needed treatment, and when the danger is over then red tape may come in—the Christian machinery. If we do anything charitable we do not advertise it like the Christian, nor do we suppress knowledge of the meritorious acts of others to humor our vanity or graitly our spleen. An instance of this was conspicuous during the Memphis yellow fover epidemic a few years ago, and when the Chinese were virulently persecuted all over the United States. Chinese merchants in China donated \$40,000 at that time to the relief of plague-stricken Memphis, but the Christians quietly swallowed the sweet morsel without even a "thank you." But they did advertise it, heavily and strongly, all over the world when they paid \$137,000 to the Chinese Government as petty compensation for the massacre of twenty-three Chinamen by elvilized American Christians, and for robbing these and other poor heathen of their carthly possessions.

Of course we decline to admit all the advantages of your boasted civilization; or that the white race is the only civilized one. Its civilization is borrowed, advanted and shaped from our older form.

China has a national history of at least 4,000 years, and had a printed history \$3,500 years before a European discovered the art of type-printing. In the course of our national existence our race has passed, like others, through mythology, superstition, witcheraft, established religion, to philosophical religion. We have been "be doing good. If we find a man starving in the streets we do not wait until we find the overseer of the Poor, nor for the unwinking of others. The streets we do not wait until we find the overseer of the Poor, nor for the unwinking of others. If a red tage below in tail from a tree-top and seriously injure himself, he does not first run to a hospital for an ambulance, nor does the ambulance man first want to know what predict the injured taken to the transit of the start of the start

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BUFFALO BILL'S LONDON SUCCESS.

He has a Rival in the Field-What the Britishers Have to Say.

(Special Cablegram.)

LOYDOX, July 35.—When Buffale Bill captured all Engined with his show, thoughtful Britons sheek their heads and wondered what the next move would be by their enterprising American consins. They have not waited long. The latest American sensation has appeared is the shape of a column advertisement by an American lady well known here and in Paris, she having been presented at Court here at a time when she was a secial star in Chicago. The advertisement referred to recounts the virtune of a remody made from the prescription of the lady's physician, and in testimeny of its great value as a medicine sits publishes a mass of letters from well-known people that is simply staggering. Among the writers who testify that they have used the remedy and been cured by it are the Rev. David Swing, the famous Presbyterian divise of Chicago; the Men. S. S. Cox. late United States Minister to Turkey; the Hon. John Russell Young, late Minister to China; the Hons. Amos J. Cummings, William G. Stahlinscker, Benjamin Le Pevre, Members of Congress: Major-Gen. Rafus Ingalia. United States Army: Col. Samuel Donelson, Doorkeeper United States House of Representatives; Steele Mackaye, esq., your eminest dramatics; ex. Gov. Wm. M. Bunn, Kditer Philadelphia Transcript, and Hon. Jacob Heas, President New York Subway Commission. You can hardly imagine the rush of the sick Englishmen to buy this remedy, as of all people on earth to follow illustrious leaders they are the foremest. It is said the first consignment of 500 cases was sold within a week, and cables seat for more. The high character of the lady manufacturer has had much to do with the sale of her remedy, and she is to be con.

ment of 500 cases was sold within a week, and cables sent fer more. The high character of the lady manufacturer has had much to de with the sale of her remedy, and sho is to be congratulated that it does perform marvellous cures, and al America should feel giad that one of its women has seemen strated that the nation's push and energy are not entirely monopolized by the men.

NOTE.—The remedy referred to in the above cable is Vita Nuova (New Life), manufactured by Mrs. Harrist Hubbard Ayer. Mrs. Ayer will send to any applicant copies of the letters referred to, and assures you that Vita Nuova (New Life) will cure or greatly relieve Malaria, Dysopoita, Pitalulency, Netvousness, Slooplesaness, St. Vitus' Danca, Nervous Headache, Pain in the back of the Head, Pain in the Liver or Kidneys, Weakening of the Vital Forces, Depression of Spirita. any affection of the throat or lungs. It will relieve the consumptive's cough at night. It will stop nausea, from any
cause, at once. It will cure that feeling of languar
so common to overworked Americans. A dese takes
after a hard day's work will renew one's energies in
a few moments, enabling him to enjoy and digest his
dinner and insure a night of quiet repeas. Mrs. Ayer traists
that the testimonials she has prove beyond cavil the merit of
Vita Nuova (New Life) as a remedy for the above distressing
ailments, and further agrees to refund the money to any purchaser who is dissatisfied after using Vita Nuova (New Life).
Boware of imitations with similar names which are being Beware of imitations with similar names which are being put on the market. If AYER'S VITA NUOVA (New Life) is unobtainable of your druggist, refuse substitutes and or-

HARRIET HUBBARD AYER, 39 and 41 Park place.

his took of suffering insmediately disappeared.

was a kind act lot, a stout old party in a sweltent secure to devote his only fan to a poor cabb. It was not so common a sight as to see a history secure fan a lovely girl on class day, but it was not so common a sight as to see a history secure fan a lovely girl on class day, but it was more disneterated. A feeling that I had witnessed the secure somewhere before in a come ruise made in smile as a walked away. I was puzzled for moment to know whence the remining came, but finally recognized that the recollections of "Titanta' and the donkey-headed clown had been streed by this modern sight. Yet I left that the old fellow's kind act was wronged by such in thought. He is one of the men who help to compensate for the wrongs done the animal kingdom on the street, and if there is a horse heaven he will surely find a wel-

there is a lorse pastures.

MR. TABOR OF TO DAT.

Leadville Letter to Fas St. Louis Grobe-Demograt.

The impression has gone out that labor is broken in fortune. He has lost heavily in his numerous ventures, but there are few mish in Leadville who women t trade even to-day for what Tabor has got left. "Huh!" one of them said, "I wish I was as near broke as Tabor is."

The losses have not been without their lesson to the once lucky investor. He has stopped indusing in all sorts of speculations "on sight and unseen," as he bought mines in the early days, and is devoting himself largely to the rearing of a young and interesting family. He comes to Leadville occasionally for a few days on business, but spends most of his time in Denver. His mining property here returns film steadily from \$10,000 to \$15,000 a month, and he seems to have given up all idea of splurging as a speculator. In short, Tabor is now living his third life. First he was the plodding storchceper on California Guich from 1800 to 1877. Then for nearly a decade he was the daring speculator, ready to invest in any proposition from Alaska to Patagonia, dazzing common folks with diamonds and embrodered inght-shirts. And now he is the model old man of retiring manners, with a couple of bables who are the apples of his Cye, looking after the handsome remnants of a once colossal fortune, and one of the most considerate of men to those desociated with him in business. He leaves his Leadville interest in the hands of others, Fave as regards general directions. His mining property yields not less than \$10,000 a month.

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